



# COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

## *Human Scale Conference*

by Jane Folmer

This year's annual Community Service conference was entitled "Human Scale" in response to Kirkpatrick Sale's recent book, *HUMAN SCALE*. In keeping with the theme and with the philosophy of Community Service, the conference involved about 50 people, a size adaptable to both large and small group activities. We were pleased to welcome visitors from 13 states and Canada, including California, Florida, Wisconsin and Connecticut.

In an effort to avoid trying to cover the application of human scale to all of the world's problems, three general areas of interest were chosen for discussion: human scale in business, community economics, and community schools.

Kirkpatrick Sale addressed the idea of an optimum size for every human endeavor, which he defined as what a human being can understand, control, manage and live with without undue stress. He pointed out that just as a doorknob the size of a basketball is frustratingly inefficient, given the size of the human hand, so is every large city, every large corporation, and every large institution disastrously less efficient than its human scale counterpart.

He cited various bits of historical and sociological background which would indicate that the optimum size for a town is somewhere between five and ten thousand people. There is evidence, cited in Community Service literature, that even that is too large for effective face-to-face community, but there was general agreement that beyond that size is most definitely disastrous. It was also pointed out, however,

that a doorknob the size of a pea, like a family with only one member, is inefficient and that there should be limits at both ends of the spectrum. Some examples, such as the postal system and the European Common Market, were offered as evidence of exceptions to the "small is always better" rule.

Kirkpatrick noted that the trend in population migration has changed in favor of rural areas in recent years. More than 90% of people polled say that they would prefer not to live in large cities, and more and more of them are doing something about it. People also seem to be taking more responsibility for living conditions in their own communities, as in the efforts of some 10,000 "block organizations" in the city of New York to respond to the inability of the city to meet human needs.

Ernest Morgan spoke briefly Saturday morning of the need for humanity in large and small businesses alike, both of which he feels are important in providing necessary goods and services. He cited such examples as his work with the Arthur Morgan School in Celo, North Carolina, where the enrollment is limited to 24 in order to maintain a warm, personal, supportive atmosphere, and Arthur Morgan's successful integration of ecology, sociology, advanced technology and big business in his role as first chairman of the TVA. He stressed the importance of basing every business and enterprise on a philosophy and structure which fosters respect for human personality and enhances the quality of human life.

Progress -- a sense of moving ahead -- is usually tied to economic and physical growth. He reminded us that success can be measured in much more human terms. Growth in quality, which results in better human relations and human services, is far more rewarding and has no practical limit.

Griscom Morgan explained that in order for business to maintain this philosophy, the economic environment in which it operates must also be responsive to human needs. To this end he proposed that local communities can effectively develop their own economy which will function to a large extent independently while becoming better parts of the larger economic picture. The solution is to keep adequate resources of money which the community generates from trade in active circulation within the community. This can be done through independent action on the part of financial institutions in the community and local region, as was done by a Tennessee banker in his county during the depression of the 30's, or by creating an independent local currency as did the Chicago Exchange during that same period.

An expression of concern that community self-sufficiency could lead to parochialism met with the argument that a community can pull itself together and still maintain a high level of culture and cooperation with other communities. This led to comments on the importance of having an economic and educational structure which encourages the development of leadership which stays within the community instead of migrating to metropolitan centers of wealth and power.

Saturday afternoon's panel of resource people included Pat Montgomery and Lucia Vorys from the National Coalition of Alternative Community Schools, Patrick Hill from the Federated Learning Communities of the State University of New York at Stony Brook, Carl Tuss from The School on Magnolia in Cleveland, and Kirkpatrick Sale. The variety of background and experience of the conference attendees contributed to a lively discussion of the role of alternative education, from within the public school system to alternative schools and home study.

Pat Montgomery and Lucia Vorys, who had both attempted to work within the public school system, felt that "the system" had become too large and encumbered by bureaucratic control to be responsive to the needs of individual people and communities. They have found small, community-supported schools to be the answer

for communities seeking and willing to support an alternative.

Not everyone's experience was that of hopelessness in dealing with public schools, several members of the group cited examples of public schools and school districts which were successfully maintaining small, community-responsive units, either through resistance to rural consolidation or through administrative policy which broke big systems down into small manageable pieces.



Patrick Hill gave an example of an alternative education program being created by and within the larger system. As Director of the Federated Learning Communities at the State University of New York at Stony Brook, he and his fellow educators have consciously created a community learning environment involving undergraduates, graduate students and faculty. Theirs is the first program of its kind in the country, integrating courses, material and personnel within a community of shared interest and common focus of concern.

Most seemed to agree that the primary difficulties with our current educational system are the high population density and isolation of students from the activities of the community. The ideal toward which we must strive is small schools within small communities of families learning and growing together.

Saturday night Carl Tuss provided us with a detailed description of the small, alternative high school called The School on Magnolia in Cleveland of which he is principal. He explained that the underlying philosophy of the school is to attend equally to the education of each individual's relationship with the outside world and his relationship with himself, which is expressed as values, motivations and interests. Rather than simply providing information and skill refinement, the school tries to provide an opportunity for each student to find his/herself, to find pleasure in learning and to develop responsible, mature relationships.

The Sunday morning small group discussions provided an opportunity to air any additional concerns or questions. Pat Montgomery and Lu Vorys gave specific examples of teaching methods with which they were familiar. The primary concern of the second group centered around networking of various sorts. Kirkpatrick Sale suggested the Neighborhood Organizers Research Group in New York City for those interested in urban networking organizations. Dan Loubert explained the efforts of Cooperative Communities of America to form a network for intentional communities. He can be contacted at CCA, 7501 Seabago Rd., Bethesda, MD 20034, for further information about that organization. Jane Folmer encouraged Community Service members to make use of the Community Service NEWSLETTER and Members Directory as networking tools. The updated Directory has just gone out to those who had asked to participate and will be reprinted again next summer.

We were very pleased with the contributions of all the attenders, each of whom was a resource person in his/her particular area of interest. We look forward to making each year's conference more successful than the last as we refine our organizational skills.

Had we had time on Sunday, we would have reported that about 8 or 9 years ago a Friends Meeting gave Community Service \$3,000 to be used for transporting resource people to our conferences and to enable us to give a few scholarships each year. With careful husbanding we have managed to have this fund last up until now, but was finally used up this year. If conference costs are not to be much greater next year, we need to start building up this travel-scholarship fund again. We do appreciate the fact that a few of you who attended this year have already contributed to this need. We would like to hear from more of you.

## Money Matters

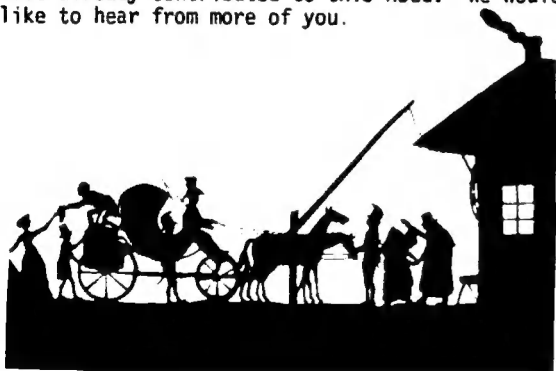
by Arthur C. Holden

Arthur Dahlberg, noted economist and author of *HOW TO SAVE FREE ENTERPRISE*, appreciates that we need a check to the accumulation of the current money of exchange which, if allowed to stagnate (in flow), can grow to proportions that produce inflation. His idea of adding a depreciating factor to money and even requiring the fixing of a stamp to maintain money's buying power is a device to prevent money from increasing numerically beyond an amount adequate to conduct an equitable measure for the exchange of goods and services.

I have been principally concerned by the difference between long and short term finance. As far back as 1926, I made a special study of the effect, not alone of high interest rates upon the cost of carrying homes, but upon speculative and manipulative processes utilized to overcome the various state laws that had been enacted to assure the safety of funds loaned on the security of mortgages by state supervised fiduciary institutions. My little pamphlet entitled "The Primer of Housing" called attention to the manipulative practices that were costing home owners in the low income groups as much as 30% per year to keep alive and to continually renew. "Rollover" is a term which has only come into use in recent years. Back in the 20's, there were second and third and even fifth mortgages that were continually being rolled over with fees for renewal and fees for search and other devices that were utilized to circumvent the various state laws designed to prevent usury.

As long ago as April, 1933, I wrote an article in Harpers magazine called "The Menace of Mortgage Debt" which at that time had suffered from the forced liquidation that had reduced the total mortgage debt in the United States from 46 billion to approximately 43 billion. Beginning in 1960, there started a phenomenal increase in mortgage debt. The total was then just under 209 billion; by the end of 1979 this had grown to a trillion and 1/3.

During the same period, all forms of debt increased phenomenally, as I found out when I compiled figures furnished from the Flow of Funds Accounts distributed by the Federal Reserve Board.



This phenomenal increase in debt had two definite effects: an equally rapid increase in the overhead for living expenses which, irrespective of monetary inflation, generated a price increase. On the other hand, because of the existence of our very sensitive and efficient money market, these huge sums of debt were convertible almost instantaneously into spendable money. As we look back on it, we are inclined to think of inflation on the stock market as having been responsible for precipitation the great panic of 1929 and the ensuing depression. Since that time, our financial system has introduced many devices to make forms of debt, especially mortgage debt, as marketable as were the stocks and bonds that formerly seemed to constitute the principal business of the Stock Exchange.



My little "Primer of Housing" had some influence in inducing the F.D. Roosevelt administration to introduce special legislation designed to improve housing finance. This took the form of mortgage insurance which was given the name of the Federal Housing Administration or FHA. Provision for amortization was made a requirement, but in practice, the provision for amortization was virtually made ineffective since under the internal revenue laws, interest was allowed as a deductible expense before the calculation of income taxes, while no allowance was made for amortization. As a result, the fixed payment plan accelerated the payment of interest and delayed the payment of amortization for periods as long as 40 or 60 years, with the result that the practice was instituted of refinancing (rollover) at approximately the tenth year. This practice resulted in the increase of mortgage totals and generally higher carrying charges. The public was largely unaware of the annual overhead load imposed by the increasing debt load, and, at the same time, by rising interest rates.

It has seemed all the while self-evident to me that it is impossible for highly mechanized nations to continue indefinitely with a financial system which completely ignores the necessity for regularized amortization of all forms of debt. It also appears to me that it is important for a highly industrialized nation to

recognize, before anything else, that the basic industries which provide for public necessities such as food and shelter must be conducted under a system of finance which provides for the type of exchange that is representative of these respective industries. Subsidies can take care of temporary dislocations, but cannot take care of permanent dislocations without generating still further dislocations. The reason for equitable financing for agriculture and construction, which includes the maintenance of real estate, can be seen all the more plainly when we recognize that war is the greatest influence that creates a disbalance in finance. The cause for this is that war calls for the employment of a large proportion of the population to produce goods and services which cannot go into exchange and, therefore, must be paid for by a tax upon other industries which do produce goods and services that, through exchange, may go into consumption.

In the phenomenal outline which Griscom Morgan wrote for the March/April NEWSLETTER it dawned on me for the first time that in all probability the emphasis which Arthur Dahlberg has given to the introduction of a self-depreciating factor in money was, in a sense, equivalent to my own insistence upon the need for amortization of debt.

I was greatly influenced by the work of one man who wrote a paper which he entitled "Progress and Prosperity," back in 1933. This was Professor Adelbert Ames, Jr., of Dartmouth. He called attention to the need for study of the varied degrees and time cycles of consumption. He made a classification of goods and services including both tangibles and intangibles in relation to both the degree of consumability and the approximate time of consumption.

In other words, at a time when we were under the misapprehension that the Great Depression had been caused principally by over-production, Ames pointed out that it was not mere over-production, but lack of discretion in production and failure to balance the differing time cycles of production with the still more differing time cycles of consumption.

For myself, I like to relate in the work of Ames, which has not been adequately recognized to the work of Benjamin M Anderson, which is largely ignored today. It was through Anderson that I first realized the importance of the fact that the control of money cannot be effectively carried out on the basis of quantity alone, but that there must be considerations of

quality. This is another way of saying that when money is expended through the extension of credit to finance productive enterprise, qualitative discretion must be exercised to see that this money is not used merely for paper exchange that does not represent production that can go into exchange and be consumed. In giving the title, "Money Can Be Beautiful," to my third essay on the Inflation, published in 1979, I quoted Ralph Waldo Emerson who said,

Money which represents the prose of life and which is hardly spoken in parlors without an apology is in its effects and laws, as beautiful as roses.

I still firmly believe that the public's imagination is capable of being aroused to understand the potential beauty which the phenomenon of monetary exchange is capable of achieving.



## Lots of Helping Hands

*The following is an article which appeared in the February 19, 1980, edition of the NEW YORK TIMES.*

by Alan Gartner and Frank Riessman

In just a few years, self-help has become newly central to some 15 million Americans involved in over 500,000 groups.

A self-help group exists for almost every problem or need that an individual can imagine -- Recovery Inc. for former mental patients, Make Today Count for people with cancer, Parents Anonymous for parents of abused children, Debtors Anonymous for people in debt, Mended Hearts for those who have had heart surgery, The Sisterhood of Black Single Mothers -- and a great variety of others.

Self-help groups bring peers together for mutual assistance in satisfying a common need. People gain because they obtain a reliable support network and because by accepting the role of helper -- helping someone else who has the same problem -- they are themselves helped. We find that serving in a helping capacity is enormously beneficial to the helper.

Why is this movement spreading? There appear to be at least three reasons.

1. People feel unable to control "big government" and distant bureaucracies and so are drawn to mutual-aid groups that enable them to deal directly with some immediate problems of everyday life. A danger here, of course, is that widespread social action may be deflected if people take responsibility for their own problems with shrinking awareness of the need for structural changes in society. But this is not necessarily the case. For example, self-helpers' strong commitment to advocacy has been at the forefront of the drive for fair treatment of handicapped children.

2. Mutual-aid groups are particularly relevant for the major health problems of our society. They provide services inexpensively but, and most importantly, they address the large numbers of chronic disorders -- among them, arthritis, diabetes, emphysema, hypertension, -- which require only small amounts of professional medical intervention and large doses of caring. Self-help, then, is not simply a cheap route to services. Evidence of effectiveness is already impressive. The Florida Mental Health Institute, for example, has demonstrated conclusively that the development of mutual-aid groups has markedly reduced the rate of rehospitalization of chronic mental patients. Less formal reports from all across the nation confirm this view.

3. Professional care-givers are revitalized and supported by self-helpers. Many professionals share the great current disaffection with our service institutions. They, too, feel defeated and "burned out" by the rigidity of the bureaucratic forces that beset them. The self-helpers provide enormous new energy and hope. Thus, it is no surprise that professional care-givers increasingly are interested in starting self-help groups, as well as in dealing with the ones that already exist. The National Council of Community Mental Health Centers is making a major push toward developing self-help groups within all community mental health centers. The National Institute of Mental Health has funded

an "urban brokerage" program that brings together self-help group members and interested professionals.

Though no panacea, it is possible that the self-help movement can be the means both for growing consumer empowerment and enhanced professional services.

In essence, the self-help movement reflects the new participatory spirit of the late 1970's that is evident as well in the expanding neighborhood movement.

Like the neighborhood groups, the self-help groups provide an avenue for participation -- a place where the alienated feel their voices are heard and their experience counts.

*Alan Gartner and Frank Riessman are co-directors of the National Self Help Clearing House, at the Graduate School and University Center of the City University of New York, and are co-authors of "Help: A Working Guide to Self Help Groups."*



**WORLD FLOWER** by James Dillet Freeman  
(From Daily Word, May 1980. Published by Unity School of Christianity, Unity Village, MO 64065)

The world is God's flower.  
He planted the seed  
But gave us the power  
To weed or not weed.  
He meant it to be  
Surpassingly fair,  
How emerald its sea,  
How azure its air!

Lord, give us the will  
And bent of the mind  
To rest not until  
We bring forth the kind  
Of world-flower that You  
Intended us to!



## Book Reviews

### THIS SCHOOL BELONGS TO YOU AND ME

By Gerald Newmark, Hart Publishing Co., Inc., 1976, \$5.95. Available from Community Service for list price plus 75¢ postage.

by Jane Folmer

In 1968 a study made of several Los Angeles city schools resulted in a highly successful educational program for making the school a community in which every learner is a teacher and every teacher is a learner. The Tutorial Community Program was implemented in stages over a seven year period involving five public schools and approximately 4500 students.

The four major elements of the Tutorial Community Program are:

1. Peer Tutoring and Self-Learning--individualized instruction through helping relationships.
2. Shared Planning-and-Decision-Making--creating a sense of community and proprietorship in the total school community by involving everyone--students, parents, teachers, administrative and non-teaching staff--in the planning, teaching, and management of the school.
3. Parent Involvement--expanding the learning community and increasing the resources available to facilitate and stimulate learning.
4. Feedback and Team Building--self-correction through open dialogue.

The details of the organization, procedure and philosophy of this plan are described in This School Belongs to You and Me in such a way that it can be easily read and understood for adaptation to any school situation.

"What our schools and our society need most is a sense of community, of sharing, of working together, of people helping people. That's what TCP is all about... In such a learning community, the hypocrisy of preparing children to take part in a democratic society by schooling them in an autocratic environment that promotes followership and dependency begins to disappear. The school is not preparation for life, but for living. The life and functioning of the school are inseparable from the curriculum and education of the children."



SMALL TOWN AMERICA, A Narrative History 1620--the Present, by Richard Lingeman, G.P. Putnam's Sons, 1980, \$15.95.

By Milton Wend

The small town has served many useful purposes during the more than three hundred year period covered by this well researched and well written book. The author points out how the small town served in the earliest days as a place for security against attacks, as a meeting place for worship, social contacts, shopping and as a location for the many services that society needed as it grew more complicated.

The early 1600 communities were usually founded by people of a single religious grouping and some of their rules were very strict. In some places a 16 year old boy who cursed his parents could be put to death. A woman who was so indiscreet as to bear a child on the Sabbath was subject to punishment. Church attendance was compulsory and a local tax was often levied in support of the church.

As the western migrations were built into settlements, these pioneers proved to be brave, honest, kind to their children, helpful in time of sickness or other need, and cooperative in sharing labor with their neighbors. A high degree of self-sufficiency was common in food and fuel production, building, and the making of many of the house contents, tools and devices. A general store carried a wide variety of items. Quite frequently the local honesty was so prevalent that the store was never locked. If a need arose when the owner was not there, the buyer helped himself and left the money in a drawer.

A characteristic of small communities that still exists where they are away from cities is a neighborhood awareness of what people do. Public opinion is often expressed openly as is curiosity about newcomers.

Lingeman describes many interesting items that apply to the middle of the 1800's. For example, when Sunday baseball was being considered and frowned upon by the religious conservatives, opposition was overcome in at least one location by having a band present that played a hymn between each inning.

As the small towns passed from the craft stage to factory production, class distinctions became more prominent and the wealthy and influential

set themselves on a higher status. Larger houses, servants and snobbishness became more usual and resentment was felt by those who were looked down upon. In more recent decades this distinction has lessened in most small communities.

This was facilitated by the traditional town meetings which usually operated on a democratic basis. Soon nearly everybody possessed numerous gadgets and an auto: the children mixed in school and sports. Newcomers, even though often relatively well off and better educated, were encouraged to put class distinctions behind as they started to set up and live simpler lives. Endless community activities, especially those connected with the local church, were participated in by people of all classes. The house on the hill, which had looked down on the rest of the town, began to lose its exclusiveness.

Small towns have suffered a constant outmigration as the young people have left for the allurements of the cities. However, since 1970 this trend has reversed and, for the first time in our history, from 1970 through 1975 more people moved from the cities and suburbs to the small towns of 2,000 population and under and to the open countryside. Many of us feel that this is a hopeful sign and that a more wholesome and useful life can exist there than in the living conditions of the big cities.

Those who already live in small towns have battles to fight--newcomers with the bigger-is-better approach and those with local property they wish to sell who feel that they can get a higher price if the community is growing rapidly. But rapid growth is usually destructive of what exists and the conservatism of the oldtimers is frequently worth listening to. As the cities become less desirable as places to live due to pollution, higher taxes and living costs, decreasing personal safety and impersonal relationships, the movement to the small towns will accelerate.

As we look ahead as to what sort of society we'd like to see develop, it is necessary to also look backward to see what has happened in the past. Just as a surveyor in laying out a piece of land has to take a hindsight with his transit and then swing it over to a forward look in order to describe the land accurately, so we need to follow the same procedure in planning for the future. A knowledge of the communities of yesterday will help us plan for the communities of tomorrow.

**RELIGION AND SEXUALITY**--Three American Communal Experiments of the Nineteenth Century by Lawrence Foster, Oxford University Press, 1981, \$19.95

By Jane Folmer

There have been numerous books written about 19th century attempts to create a utopian community here on earth, but I have found them to be dry and heavy with historical fact and philosophical explanation. Religion and Sexuality by Lawrence Foster is a significant and much more entertaining addition to this study of a continuing phenomenon.

The importance of this work lies in both its accurate and detailed sharing of actual letters and documents written at the time by the people involved. The choice of selections and the understanding with which they are put into the context of the social and emotional conditions of the time make not only valuable but fascinating reading. I finished the book and then proceeded to comb the 82 pages of Notes for further examples of personal letters and anecdotes which in many cases speak for themselves of the stress and distress of these people's lives.

A chapter is devoted to each of the three religious communities which "were either founded or underwent a crisis in sexual and marital life during the same period, the turbulent 1830's and 1840's." Foster focuses his emphasis on the causes and early development of the celibate Shaker communities, the complex marriage communities of the Oneida Perfectionists, and the communities in which Mormon polygamy was practiced.

Each of the religions from which these communities developed regarded the relationship between men and women as a major key to their members' salvation and included severe restrictions on even the most personal aspects of their lives. They each "illustrate different approaches to dealing with vital issues of marriage and family relations."

Although the overt purpose of the restrictions was propounded as religious, the conscious result was nevertheless to reduce or eliminate close personal relationships in favor of communal solidarity and commitment. A much less conscious result was the restructuring of male and female roles. The Shakers, for instance, "actively encouraged women to take a leading role in religious government." The ideology of the Oneida Community "called for an end to all

sexual distinctions in economic life that were not intrinsic," and those seemed to be very few. The Mormons were and continue to be patriarchal and male-dominated in philosophy as well as in practice, but the unusual living arrangements resulting from polygamy and the harshness of the environment in early Utah "allowed, encouraged, and in some cases forced, women to engage in many careers besides that of wife and mother."

Foster hints at but does not elaborate on the similarities between the social and economic forces which were responsible for these communities and those which are creating similarly radical experiments today. This might provide an interesting follow-up study since there are currently functioning communities whose structures and ideology parallel these early attempts to create a lifestyle more functional than that of the nuclear family, including celibacy, group marriage and communal child rearing.



## Coincidences

*The following article is a reprint from Celo Education Notes, January, 1981.*

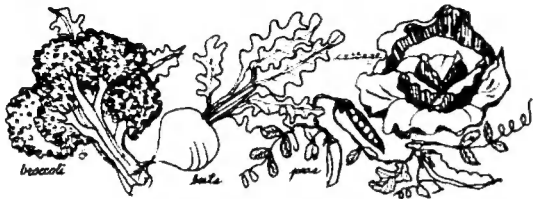
by Kate Brown

In late March I was returning to Indiana from Oregon by bus and was detoured far to the south by bad weather. During a layover in Amarillo, Texas I visited an old high school friend who loaned me the book What Color Is Your Parachute which encourages people to find or create perfect jobs for themselves.

I entertained myself on the bus by mentally creating my perfect job--at a boarding school where I could teach, cook, plan menus and be involved with the garden. In this perfect school the students also cooked, worked in the garden and in other ways learned about life by and through living.

Two hours later I very grudgingly gave the empty seat next to me, which I was cherishing as a place to stretch out and nap, to a passenger from another bus which had developed engine trouble. The young man, dressed in a motorcycle jacket, began making conversation but I wanted to sleep so I only mumbled an occasional re-





ponse and slipped further down into my seat, hoping he would let me alone. But he persisted and so did I, until he mentioned that he was traveling to Asheville, North Carolina. I had heard of the beauties of North Carolina and wanted to learn more.

Our conversation soon became warm and lively, and then it spilled into education, nutrition and my experiences with, and love for, junior high age students.

"Have I got a school for you," said the young man. Then he told me about the Arthur Morgan School and gave me its address and the name of Ernest Morgan. Before the young man got off the bus in St. Louis, I also learned his name was Paul and that he had been living in the Mount Baldy Zen Center in California for the past ten years. A very timely venture out of the monastery!

I wrote to the Arthur Morgan School soon after I arrived in Indiana. At the same time I also learned about a spiritual healing conference scheduled for May in Asheville. I didn't hear anything from the school until the day before I left for the conference. On the way south I read the brochures from the school along with a letter informing me that all staff positions were filled but that I was welcome to visit the school. The information convinced me that everything I had ever done in my life had been only to prepare me to work at the school, and if all the staff positions were filled for 1980-81, there were always future years.

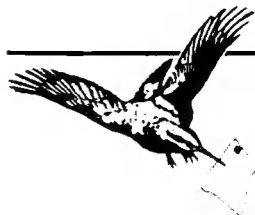
At the conference I attended a staff meeting because I would be working there to pay part of my expenses. Five women from Celo also were at the meeting and I was eager to meet them because I recalled the motorcycle-Zen man saying something about Celo in connection with the school. When I learned these women also were camping I asked to join them. They were very friendly and wholeheartedly invited me to join them.

I chatted with one of the women while the others gathered their camping gear and I asked if she had heard of the Arthur Morgan School. She laughed and said, "Do you realize that all five of us are connected with the school?"

"Really!" I exclaimed. Then I proceeded to tell her about the letter I had received from the clerk, Jim Lenhart.

The woman laughed again, then said, "The clerk is my husband. You've got to come back with us."

And so I did. And as everything fell into place and a job for me was created, the "coincidences" that began on my bus ride from Oregon went on and on, each one taking me closer and closer to my "perfect job." Now I've been here three months and I have not been disappointed. I love it here and it does indeed feel like a perfect job for me. And whoever and wherever that Zen fellow from California is, I certainly thank him.



## Readers Write

### ABOUT GRISCOM MORGAN'S ARTICLE

In the March/April number of the Community Service NEWSLETTER, Griscom Morgan's remarks entitled "Without Understanding, Neither Large Nor Small Can Be Beautiful" has especially commanded my attention.

In this brief summary he has reviewed much that has been going through my own mind during the past 20 or 30 years. As I recall it, Arthur Dahlberg was one of the consultants to the National Recovery Administration in Washington back in 1933 before the Supreme Court decided that Congress did not have the right to delegate to the various industries of our nation the right to regulate the affairs of corpora-

tions and individuals who composed these respective industries.

In particular, Griscom's remarks have brought back to my mind a man who was about to retire as a banker. This particular banker had said to me that he had sought me out because he felt that I was sensitive to the fact that some great step was about to be taken which would advance our understanding of money. He then outlined to me that there had been six great steps in the course of civilization which he felt were recognizable in the development of money. He felt that a seventh step was necessary, but he was not yet able to define it and did not know how it would come into being, but he had the faith that the American people might have understanding enough to take this important "next step."

It sticks in my mind that Griscom wrote me asking if I knew of the work of Arthur Dahlberg and the idea of currency that would automatically become less in value unless used for exchange and, as I remember it, there was also something about offering a stamp which amounted to a tax on delayed exchange.

I did not then and do not now, feel that the idea of self-depreciating money is the answer to the next step which my banker friend has prophesying, but I have come to feel that somehow our growing inflation is opening the minds of the public to a point of receptivity where we may be able to achieve better understanding of the money function.

Griscom's summary in the March/April C. S. NEWSLETTER helps to encourage this expectancy of mine. He seems to be conscious of its necessity as well as its possibility.

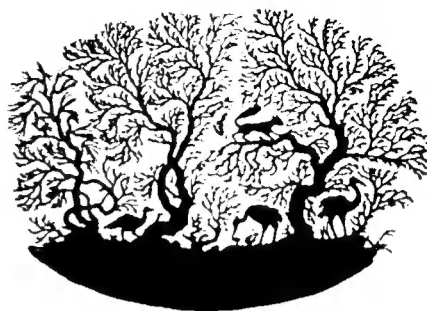
In his article Griscom pointed out that real exchange, in other words, the serving of one another by productive effort, is the basis of civilized life. I have one particularly thoughtful friend who worries about the decay of money because money is no longer a commodity (although many bankers still think it is) that can be represented by gold. Money has become money of account. But, what the one unit of measurement is, we no longer recognize. It cannot be a bushel of potatoes or of wheat or tobacco any more than it can be a fixed quantity of gold because any commodity which becomes the basic standard of measurement in the hope of controlling the value of money units can itself be subjected to speculation which probably would ultimately destroy the money system.

Just at the present time, the most dangerous inflation which we face is the inflation of the prices of real estate. This is due to the fact that because of the popular distrust of money, as well as the popular distrust of contracts in the form of either bonds or stocks, makes a large proportion of our population desire to hold that which is most tangible of all, real property, little realizing that every exchange brings new money into being to measure that exchange. Nobody seems to understand what amortization means.

For myself, I learned a lot from reading a great book called "The Value of Money" written in 1917 by Benjamin M. Anderson. It is not easy reading, but in it he makes the important point that the qualitative measure of money is far more important than its quantitative measurement, if we would maintain its integrity. In other words, it is the use to which money is put in the form of future money or credit that recognizes production as exchangeable for consumption.

I want to thank Griscom again for the contribution he has made in writing down his current thoughts about money in his recent article.

-Arthur C. Holden, Connecticut



## Announcements

### MOVING TOWARD FOOD SELF-SUFFICIENCY

There will be a conference entitled "Moving Toward Food Self-Sufficiency" sponsored by the O.U. Nutrition Education and Training Program at Burr Oak State Park in (Southeastern) Glouster, Ohio, on September 18-20, 1981.

For more information write to: Self-Reliance Conference, McCracken Hall, Athens, Ohio 45701.

### LETTER WRITERS NEEDED

One of our members, Helen Stevenson from Argenta, British Columbia, is teaching a course in Social Ecology at the Argenta Friends School. One of their learning methods is corresponding with people in existing intentional communities about the experience they are having. She has asked us to enquire if anyone at the conference would be willing to help our her high school students in learning "what patterns of interaction foster the greatest development of the human spirit." If you are interested in being available for such correspondence, please write to Helen in Argenta, British Columbia, Canada VOG 1B0.

### INTENTIONAL COMMUNITIES MATCHING PROGRAM

Persons seeking intentional community are invited to participate in a nation-wide matching program. There is no charge. Send a S.A.S.E. to: RESPONSE FORM, P. O. BOX 177, WELCH, MINNESOTA 55089.



### EDITOR'S NOTE

We not only welcome letters to the editor, but articles about any exceptional communities you know of or people who are doing unusual things to improve the life in their towns. Anyone submitting an article should enclose a self-addressed envelope if he/she wishes it returned if we cannot use it. The only recompense for use we can offer is the pleasure of seeing it in print and knowing that you have spread a good and useful idea.

### DO YOU HAVE A FRIEND?

Do you have a friend who might be interested in Community Service's work and publications? One of the most helpful ways of supporting CS is to send the names and addresses of friends who you think should receive a sample of our NEWSLETTER and a copy of our booklist. If you wish a specific issue of our NEWSLETTER sent to your friends, please send 15¢ postage per name.

MEMBERSHIP is a means of supporting and sharing the work of Community Service. Though a minimum \$10 annual contribution includes a subscription to our NEWSLETTER, larger contributions are needed. COMMUNITY SERVICE, INC. is a non-profit corporation which depends on contributions so that it can offer its services freely to those who need them. All contributions are appreciated, needed and are TAX DEDUCTIBLE. If you want your NEWSLETTER sent airmail overseas, please send \$16.00. All foreign members including Canadian please pay in U.S. currency.

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If there are errors on your mailing label or in our billing, please send the old label, plus corrections, and the facts of prior billing to us. It will save time and money if you will let us know by postcard of your change of address. The post office charges us 25¢ to inform us of each change and you may not be receiving your NEWSLETTER. We then have to pay 15¢ to remail your NEWSLETTER. Sometimes the post office says there is no forwarding address for a subscriber and this makes us sad. So PLEASE SEND US YOUR OLD ADDRESS AND YOUR NEW ADDRESS.

### CONSULTATION

Community Service makes no set charge for consultation services formal or informal, but can only serve through contributions of its friends and those it helps. For consultation we suggest a minimum contribution equal to that of the consulter's hourly wage for an hour of our time.

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